

# Louchstone

Surrey  
Earth  
Mysteries



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## THE PUMPSAINT ZODIAC

When he heard that I was going on holiday in the area of the Pumpsaint Zodiac near Lampeter in Wales, Philip Heselton sent me a large sheaf of photocopied information on it. I found that the zodiac had been discovered as early as 1948 by a Lewis Edwards, who numbered among his other activities being a political agent for the prime minister Ramsay MacDonald.

He believed that the circle he had found was an actual temple, used for worship, and even isolated two hills near the centre that he identified as the inner and outer sanctuaries, one for initiates and the other for the people. On visiting the former I found it to have a very uplifting atmosphere, and the field definitely seemed to have some kind of banking around it, though it was not marked on the map as an antiquity. The field entrance had a large oak tree beside it.

The atmosphere was markedly different to the nearby Llwyn wood, which had a feeling of decay about it, probably accentuated by the fallen trees which may have been a result of last year's hurricane. Strangely, it was similar to that felt at Park Wood at the centre of the Somerset Zodiac many years ago. A lorry full of dogs, all whining piteously with no person in evidence, completed the picture. The wood is nonetheless quite interesting as the name "Llwyn" is Welsh for "grove", and although it is marked on the map as coniferous, there are several other species mixed in with them, which is suggestive of it once having been a druidical grove.

The zodiac is similar to the Somerset one, but with some differences. Scorpio, for instance, is not represented by one figure but three - a scorpion, a serpent and an eagle, supposedly symbolising death and the transcendence of the soul. There is a nearby pass called Bwlch Cefn Sarth - if Sarth is a corruption of Sarff this would mean "the pass at the back of the serpent". The hill forming the serpent is clearly visible from the road, as is the one forming Virgo

the other side.

There seems to be some disagreement as to the nature of Aquarius - Edwards says it is a squirrel, whereas in John Michael's article it is said to be a phoenix. Either way, it is very difficult to find on the map, as is Leo. Many of the others are quite well-defined though, particularly Pisces which is formed by two woods which are clearly visible from the road to the north of the circle.

Perhaps the most striking place in the zodiac that we visited was the Carreg-y-Bwchi, the Hobgoblin Stone. This is on an alignment which skirts the two sanctuaries and is coincident with a two-mile stretch of the Sarn Helen to the north. (Alfred Watkins mentions this road in connection with Helen, traditionally a daughter of King Coel, who he connects with the ley surveyors). The line skirts an ancient site to the north of that, as well as going through a few minor points. A somewhat better ley links it with two cairns on the nearby hilltop (one of which is visible from it) and two other well-spaced cairns several miles away, and some minor points.

The site itself is very impressive, approached by a rather alarming road with a precipice at one side. It is a mound, visible from some distance, and on top is a very large slab of conglomerate stone. There is a hollow in one side which seems to be intended for some kind of offerings, and when I visited it it had several pieces of pure quartz crystal apparently placed in it. Around it is a scatter of other stones which Lewis Edwards felt could be the remains of a stone circle, and I tend to think this could be right. There are stories attached to the place of farmers turning a covetous eye on the stone, but who were discouraged by freak thunderstorms when they tried to remove it.

Another alignment mentioned by Edwards which turned out to be a very good ley is the one which he felt was used to "set the circle". As nearly as can be ascertained, it passes through the centre of the circle. Edwards writes: "...the alignment of Cairns or Tumuli on Mynydd Llanbyther to the south west of the Temple. On the 6-inch map, four cairns are marked here - there are only three on the one-inch map. Except for the second from the north, they are in a straight line and are known by the name Crugiau Edryd. Further to the south west stands an isolated cairn, Crug y Biswal, which is on lower ground than Crugiau Edryd. A line drawn from Crug y Biswal through the centre of the line of cairns Crugiau Edryd points to the centre of the Circle and is clearly the line of Orientation. It passes near the eye of Taurus and thereby indicates that the Temple was constructed soon after the commencement of the Age of Taurus, which occurred about 4,500 B.C." This line passes through other points besides the ones mentioned, however. It passes through a motte and a settlement at Pencader, Crug y Biswal, Crugiau Edryd, a junction of tracks near Llwyn wood at the centre of the circle, a church at Pont Rhyd-felin and a standing stone a little further to the east; in addition to several hill peaks. It is clearly a most significant line. Unfortunately our holiday had to be cut short because of a funeral, so what was found was severely limited - the scope for further work is clear.

Our other holiday in Yorkshire was not in such a good position

with regard to earth mysteries, though it had many fascinating purely historical features. Nevertheless, I did manage to follow quite a good ley which runs across the moors, quite close to the cottage where we were staying. There is a very good visual stretch between two clumps (not marked on the map) - the line was also seen to pass through a field gate here. Further south it went through a stone marked as a rocking stone, though after a trudge across the moor in atrocious weather, my son and I could find no part of it that rocked except a very small slab in the ground. Luddenden church, further south, is in an attractive setting but unfortunately locked. The ley passes through a number of minor points as well as Sutton-in-Craven church to the north.

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#### SWANSEA MOOT REPORT

by Chris Hall

The twelfth annual ley hunter's moot was held in July at Abertawe (Swansea). The entire morning session was devoted to reviewing the earth mysteries scene in Wales and an introduction to the archaeology. Amongst this were abundant references to folklore, especially from Cambrian News columnist Llowarch, who has been recording the living oral tradition of the country for six years. He provided perhaps the most entertaining talk of the day.

One of the most enthusiastic researchers is Dewi Bowen, who described the work of the Welsh Earth Mysteries Group. Much effort has concentrated on recording and locating holy wells, which are still being rediscovered. He quoted a recent instance of a corn apparently being cured by immersion for ten minutes in holy well water. The group have been actively clearing up rubbish from some neglected wells.

Dewi also described "ceremonial monuments for the new age". Monuments are still being created in Wales, which might confuse the unwary. Several stone circles have been erected during the past two centuries, and there is a "Silver Jubilee Cairn" built in 1977. A stone labyrinth was created in 1974, and the earth mysteries group themselves made a turf maze last year, which faces the midsummer sunrise.

The group seem to have an unusually good relationship with local archaeologists. Mick Wysocki gave a useful account of the archaeology of the Abertawe region. He said that archaeology is changing: the interest is as much in ancient peoples as in their artefacts. Their society was far more complex than would have been believed by archaeologists twenty years ago.

There are few stone circles, and these seem to be "cut price local versions" of major sites such as Stanton Drew (Somerset). The stones are usually small (under two feet high) and several sites have alignments of stones nearby. On Treacastle Mountain and at Nant Tarw there are two circles close together. The most visually impressive circle is Cerrig Duon, which has an outlier, Maen Mawr, six feet tall and visible from almost anywhere in the valley. Nearby is a double

stone row. All of the circles are in the Brecon Beacons national park.

The region is also rich in chambered cairns. Several different styles of construction have been identified. Carbon dating of the bones gives a series of dates clustering around 3000 B.C. Study of the skeletons was beginning to suggest patterns, and some kind of selectivity of burial. Rituals involving the dead are hinted at, for some skeletons (always male) had been disturbed after burial, parts removed and later returned. On the Sunday Mick Wysocki led a field trip around Gwyr (Gower), which included visits to three of the chambered cairns on the peninsula.

There seemed to be general disappointment that the advertised talk by Caitlin Matthews on the Mabinogion had been cancelled, but it is hoped that she will speak at the 1989 moot. The afternoon session opened with a talk on Project Pennine, a study of "earth light" phenomena over the Pennines by two ufologists, David Clarke and Andy Roberts. The project has been running for 18 months, and has gathered many accounts which have variously been described as UFOs, ghost lights, fairy lights or glowing balls. The lights can be seen singly or in groups, white or coloured, floating, dancing or stationary, and are most often seen in autumn or midwinter. Some hills have a long tradition of ghost lights and sometimes they have been seen over stone circles. Several photographs of the phenomenon were shown at the moot. Though an interesting overview, the talk offered nothing new, and merely brought together material which has long been available to researchers.

The "big name" speaker was Michael Shallis, author of the recently published "The Electric Shock Book" (Souvenir Press 1988). It is essentially a study of sensitivity to electricity in humans. We are all electrosensitive to some degree, but a few people are to quite spectacular extremes. I was left with the impression that a sensational book has been created by emphasising extreme examples of a rare condition, though there seems little doubt that a few people can, quite literally, short circuit electrical appliances. More interesting was the suggestion that electrosensitives are more prone to allergies and usually psychic.

The final presentation at the moot went back to grass roots of ley research. Paul Devereux and Nigel Pennick have co-written a new book on the subject which is due out in spring, 1989. By way of encouragement to struggling authors, it is worth repeating that these two established researchers were turned down by nine publishers before their synopsis was accepted.

It was a strange experience. The material never made the quantum leap of some new works to revolutionise our thinking, yet it is undeniably progress and a valuable contribution to ley theory. What the authors have done is to provide a synthesis of many strands of evidence which, quite simply, have never been brought together before.

Several times I was left asking "Why didn't I think of that?" Some of the material is so obvious once pointed out, yet has been overlooked because it is obvious. Sometimes, in our theorising, we try to be too clever.

Devereux and Pennick have taken a fresh look at the whole concept of straight lines, not only in the classic ley context of prehistory, but through historic times as well. For instance, Roman surveyors used straight line grids, and the straight Roman roads often align on key buildings within their towns. The Anglo-Saxons, medieval planners and 18th century landscape gardeners all used straight lines. Nor is the survey confined to Britain: the talk was peppered with examples from abroad.

Archaeologists have been studying linear features for decades, but have never put the pieces together, or in some cases have invented clumsy technical terms for what is simply an artificial straight line on the land. A central theme of the talk was the linear earthworks known as cursuses. There are at least 51 known in Britain, and others may well have been ploughed out. The largest is six miles long, made up of a series of linear sections. That the cursus near Stonehenge aligns on Woodhenge was actually noted by an archaeologist in 1947! Paul Devereux adds that the line can be extended to a tumulus on Beacon Hill east of Bulford.

The landscape lines discovered by Tony Morrison in Bolivia are now well known, but this new research reveals apparently similar lines on Dartmoor. Dartmoor is, of course, already famous for its complex system of stone rows, especially at Shovel Down, Merrivale and Ditsworthy Warren.

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## NOTES AND NEWS

### Spectres at Silchester

"Brayley and Britton, in 'The Beauties of England' (1805), after graphically describing the features of Mortimer Heath, tell a rather neat spectral story, somewhat similar to the phenomenon observed at Souter-fell in Cumberland, about the time of the Jacobite rebellion. At Mortimer, two military officers in regimentals, from the vicinity of Reading, were riding across the heath. They observed, as they thought, some soldiers on horseback galloping along the brow of a low hillside running from the valley up to Silchester. The hillside was partly involved in a mist of fog. Surprised at the appearance of cavalry in this secluded situation, they hastened to the spot, but the objects vanished as they approached, leaving the two riders strangely impressed with the singularity of the adventure."

From "The Book of Silchester, by James Thomson, vol. 1, Lloyd and Co., London, 1924. Credit: Chris Hall.

### Hearing the dragon

There was an interesting conference at All Saints' Study Centre, Bristol on October 27th and 28th, with the above title. It was organised by the Council for Environmental Education, in partnership with the International Consultancy on Religion, Education and Culture, Avon Education Authority and Bristol Diocese. Beginning with an invocation, the conference included two excursions into the immediate environment to explore the participants' perception of it and apply



two different ones. Also, there were talks on the history and culture of Bristol, one by a Feng Shui master, and "Aboriginal Dreamtime", experiencing the sounds and music of the environment.

The conference was aimed at teachers, youth workers, local authority advisers, education officers of environmental and religious organisations and planners. It is pleasing to see official bodies beginning to view the environment somewhat as earth mysteries people do, and perhaps even more surprising to find a Christian diocese involved in matters outside orthodox doctrine.

#### A Challenge to avoid

The first issue of "Challenge" which was sent to me recently is a somewhat depressing read. Claiming to represent an objective viewpoint on earth mysteries and other subjects, the sarcastic style in which it is written reveals it to be simply a magazine aimed at making everyone look silly. The title of one article "A Prat and a Pratfall" should illustrate the matter clearly. There is not a single piece of constructive writing in it - everything is aimed at demolishing other people's work, in a particularly unkind style. Unless you enjoy rudeness, this is one to avoid.

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#### BOOK REVIEWS

Tales of Old Oxfordshire, by Cecilia Millson; Countryside Books (Newbury), 94pp, £3.50.

This disappointing book cannot be recommended. The author admits she was commissioned "to journey into Oxfordshire to search for country tales", and, by implication, was not familiar with the county or its folklore. It shows. Her retelling is shallow and secondhand, without the enthusiasm of one who lives in and loves Oxfordshire. Most of the tales are about historic people; the companion volumes for Surrey have a much larger proportion of folklore to historical tales.  
C.H.

The Berkshire Village Book, compiled by the Berkshire Federation of Women's Institutes; Countryside Books (Newbury), 175pp, £4.95.

Don't be put off by the title, but make sure your library has a copy! Nearly every contributor gives a potted history of the village church, which makes an easy reference for ley researchers. Almost every entry has some folklore. There is the fiery dragon of Bradfield rectory, 18 assorted hauntings, what would now be called earthlights along a drover's road, folk remedies and more. I note that at Padworth there is the tradition of planting pine trees at intervals along the parish boundary; Duxford had a friendly witch who helped travellers cross the river; Mortimer has an ancient boundary stone called the Impstone; and Merlin is said to have turned a flock of sheep to stone at Ashbury. If you live in, or are interested in Berkshire, buy this book! If you are involved in research, at least make sure it is in your library. It is written by people who live in and love their villages, and is a marvellous record of oral folk tradition.  
C.H.

#### TOWARDS THE FUTURE A wider context for allotechnology

by Philip Heselton

#### Part 3.

Sound and music seem to have their place in allotechnology. Sound seems to have some sort of function as a "trigger" to start the machine in operation, so that, for example, we have Keely starting his ship with a note on his violin.

With regard to music specifically, it certainly has a curative power, and can be used to aid thought communication. How it might be used in association with free energy devices we do not know, but it may be a way of tuning the user and the machine in to each other in some way.

Colour may well be important. Colour healing is now well established, and the right colour for the devices may well be important: this may well be one of the reasons for the choice of materials.

In one of his thought communications, Tony Wedd received the phrase "Venus light", without being able to put it in a context. It rather suggests that the reflection of a particular quality of light may affect its functioning, the reflection having a peculiar and distinctive quality in its own right. We think, for example, of the difference between sunlight and moonlight in terms of their effects on us. Indeed, the particular quality of light evident during an eclipse may be one of the reasons that eclipses were considered so special and important.

I once received the designs for a device which required the light of the setting sun to be reflected in a pool of water, and I got the definite impression that the reflected light had a particular quality that the direct light did not. There are several ideas bound up together here: that the light falling on a device would affect its functioning, for example; that the quality of light at sunset was in some way special (which most of us can relate to intuitively); and that it was the quality of the direct light source (in this case, the sun), modified by the Earth's atmosphere and reflection off water (which was itself specially chosen) held in a "free energy" device, that enabled the device to function. (In the particular case mentioned above, the purpose was to lessen my sensitivity to bright sunlight, so it may be that some form of "immunisation" was taking place.

When we come on to the question of materials, four main categories seem to spring to mind - metals, crystals and stones, water and woods. To take metals first, we immediately think of the medieval alchemists. What were they actually doing, and have they anything to teach us? This would probably be a fruitful line of enquiry because I suspect that they understood the real essence of the different metals in a way that modern technologists, for all their skill, have little conception. Winifred Graville's injunction to Philip Rodgers: "Never use even-numbered metals!", seemed to have two meanings - one relating

to the atomic number and the other relating to the fact that there should be an odd number of points on the star shapes used in the machines.

Copper and silver seem to be those used most commonly, which are related astrologically to Venus and the Moon respectively. Gold has also been mentioned, and provides a clue as to why gold has always been valued, though nowadays we have lost that knowledge - we dig it up out of the ground only to bury it again in deep vaults: we don't actually use it. The space people seem to be saying that there is a real use of gold which will be discovered, and it therefore seems clear that it has an important function in allotechnology.

Jewellery designs can therefore be seen as being a debased form of allotechnology. We keep the precious metals and stones, often in an elaborate pattern, but we now use this for decoration only rather than as some form of free energy device. I suspect that the dichotomy between the beautiful and the useful will disappear when allotechnology is fully established, as was William Morris's hope, for example. Certainly the photograph of the device constructed by Basil van den Berg in South Africa looks very much like a piece of jewellery.

Information on the esoteric use of crystals and stones has burgeoned since the pioneering use of them by Tony Wedd and Philip Rodgers. There are numerous books and courses on the subject, and I am sure that this elaboration of knowledge can be fed back in to work on allotechnology with great advantage.

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#### PUBLICATIONS AVAILABLE FROM JIMMY GODDARD

SKYWAYS AND LANDMARKS REVISITED. A re-examination of Tony Wedd's work in leys and flying saucers. £1.18

CAMPUS LINES. Results of a nine year project investigating leys around six university campuses. £1.18

COSMIC FRIENDS. An account of communication with extraterrestrials over the course of many years, and information derived from it. 68p.

TOUCHSTONE. Newsletter of the Surrey Earth Mysteries Group. Quarterly, £2 for four issues.

AMSKAYA. Newsletter of the STAR Fellowship, concerned with extraterrestrial communication. Quarterly, £2 for four issues.

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